

MISSIONARY CRUMBS,

FIRST NUMBER,

FOR THE

WOMAN'S UNION MISSIONARY SOCIETY

OF AMERICA, FOR HEATHEN LANDS.



JANUARY, 1861.



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WYNKOOP, HALLENBECK & THOMAS, PRINTERS,
No. 113 FULTON STREET, New York.

ACT OF INCORPORATION.

STATE OF NEW YORK, }
CITY AND COUNTY OF NEW YORK, } ss. :

We, the undersigned, citizens of the State of New York, being desirous to associate ourselves for a benevolent purpose, do hereby, pursuant to the statute in such case made and provided, certify, that the name by which the Society or Incorporation hereby to be formed shall be known in law is, "The Woman's Union Missionary Society of America, for Heathen Lands ;" that the object and business of the Society is to send out and maintain single ladies as Bible readers and Teachers to raise up native female laborers in heathen lands ; that the General head of the Society is in the city of New York ; that the managers of said Society are fifty-three in number, and that the names of the managers for the first year of its existence are as follows : Mrs. Thomas C. Doremus, Mrs. Dr. Tyng, Mrs. Dr. Cutler, Mrs. Rev. Paddock, Mrs. Rev. Thrall, Mrs. Dr. Beecher, Mrs. Dr. Storrs, Mrs. Dr. Buddington, Mrs. S. B. Chittenden, Mrs. David Codwise, Mrs. Dr. Adams, Mrs. Dr. Hallock, Mrs. M. C. Robinson, Mrs. Dr. De Witt, Mrs. Dr. James Matthews, Mrs. Rev. Eels, Miss C. L. Westerlo, Mrs. (Bishop) Janes, Mrs. Dr. Olin, Mrs. A. V. Stout, Mrs. W. Carter, Mrs. Dr. Williams, Mrs. Dr. Gillette, Mrs. Dr. Sarles, Mrs. Dr. Raymond, Mrs. Jacob Le Roy, Mrs. Cornelia Turnbull, Miss M. Messenger, Miss M. B. Dominick, Mrs. Albert Woodruff, Mrs. J. T. Howard, Mrs. Alfred Smithers, Mrs. P. M. Myers, Mrs. E. C. Wilcox, Mrs. John E. Johnson, Mrs. James Williamson, Mrs. Dr. Elmendorf, Mrs. D. W. Geer, Miss C. S. Wester-

loo, Miss S. B. Matthews, Mrs. J. Bishop, Mrs. J. M. Bradstreet, Mrs. W. Edsall, Miss Fannie M. Gerard, Mrs. Elizabeth Storm, Mrs. T. Roberts, Miss L. M. Ridgway, Mrs. G. Allin, Miss Sarah D. Doremus, Mrs. R. L. Wyckoff.

(Signed) MRS. SARAH P. DOREMUS,
 MRS. DR. OLIN,
 MRS. JACOB LE ROY,
 MRS. DR. WILLIAMS,
 MRS. E. C. WILCOX,
 MRS. ELIZABETH W. WYCKOFF.

STATE OF NEW YORK, }
 CITY AND COUNTY OF NEW YORK, } ss.:

I hereby certify that on the 1st day of February, A. D. 1861, before me came Sarah P. Doremus, wife of Thomas C. Doremus; Mrs. Williams, wife of Rev. William R. Williams; Ellen C. Wilcox, widow; Charlotte V. LeRoy, wife of Jacob LeRoy; Mrs. Olin, widow; Elizabeth W. Wyckoff, wife of Richard L. Wyckoff, all to me personally known to be the same persons who have signed the foregoing instrument, and who have been chosen and appointed as managers of the Society known and designated as "The Woman's Union Missionary Society of America for Heathen Lands," in said foregoing instrument mentioned and described, which said Society is to be called and known in law by the name aforesaid, and is to have its General head in the aforesaid city of New York, the particular business thereof being to send out and maintain single ladies as Bible readers and Teachers to raise up native female laborers in heathen lands; that the number of the directors or managers of said Society for the first year of its existence is fifty-three; that the names of six of them are Sarah P. Doremus, Mrs. Williams, Ellen C. Wilcox, Charlotte V. LeRoy, Mrs. Olin, and Elizabeth W. Wyckoff, being the several persons first above mentioned, who severally and duly acknowledged to me that they had signed said foregoing instrument and certificate for the uses and purposes therein mentioned.

(Signed) WM. SLOSSON, *Notary Public.*

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MISSIONARY CRUMBS.

Cast thy bread upon the waters ; for thou shalt find it after many days.

ECCLE. XI. 1.

ALTHOUGH it may by some be deemed premature that this Society, in its very commencement, should issue a periodical of its own, alleging that our operations were necessarily too recent to contain intelligence *exclusively ours* from the East, yet, as many whose hearts are deeply engaged in this undertaking were unable to be with us at our first meetings, it may be gratifying for them to note here our plan of proceedings and its success thus far.

It may not be known to all our readers that this Society has been founded on a similar plan to the one in England, called "The Society for Promoting Female Education in the East," which originated in the suggestion of our own noble missionary, David Abeel. For twenty-six years this English Society has been in successful operation, and during that period nearly one hundred teachers have been employed in different parts of the heathen world, each accomplishing a blessed and prosperous work. We, deeply appreciating these praiseworthy efforts of our Christian sisters, have, at their urgent entreaty, organized an association, which we designate as the "Woman's Union Missionary Society of America, for Heathen Lands."

The first society in this country began its operations in Boston, in November, 1860, but the members have since generously offered to make it an Aux-

iliary to the General Society. The first meeting of a General Society was held in New York, January 9th, 1861, at the house of Mrs. Jacob Leroy, 132 Fifth Avenue, when a large number of ladies of all denominations, assembled to investigate the subject of aiding in establishing self-supporting schools in heathen lands, and sending Bible readers to women who cannot otherwise be reached by Christian influence. Mrs. T. C. Dorcmus was asked to preside, and the meeting was opened by reading the touching story of the Syro-Phoenician woman in the Gospel of St. Matthew, fifteenth chapter, followed by prayer.

Mrs. Ellen H. B. Mason, recently returned from Tounghoo, Burmah, then being requested to address the meeting, gave a deeply interesting account of what had been accomplished in Tounghoo, and unfolded her plans for the successful increase of the work. Although Mrs. Mason embraces *the world* as the field of Christian labor, she designated two places in particular where, openings having been made by the immediate hand of God, it would be wiser for this Society, while in its infancy, to work—Tounghoo and Calcutta.

Mrs. Mason first gave a little sketch of Tounghoo, a principality of Ava, in the interior of Burmah, covering an area of 8,000 square miles, the mountains of which are inhabited by a peculiar race of people called Karens. Already a great work has been accomplished there, 5,000 in one province alone having been received by baptism, and 25,000 attending worship and accepting teachers. For the last three years she has

been devoting her energies to the establishing of a female boarding school, expressly for the purpose of educating teachers for the mountains; and, although she met with opposition and weariness at every step, she struggled onward until she had erected a large Institute, and established a *self-supporting boarding-school*.

The Karens having organized an Education Society, *Government granted them thirty acres* of land on which stands this Karen National Institute of Tounghoo.

This Institute the chiefs take under their especial care, selecting the girls, supplying their food, clothing, books, and stationery for three years, and have already given 3,500 rupees for the undertaking. Mrs. Mason sketched a very pleasant little scene which occurred in this school, relative to the interest the chiefs have displayed in this successful and wonderful work of God, which we insert. A large band came to her from the mountains, imploring her to send a teacher back with them, to instruct their people; but, as the only male assistant was then absent, she offered them a young woman in his place. "A girl!" they exclaimed in contempt, as they towered to their full height in scorn. "A girl, indeed!" To which Mrs. Mason gently replied: "Oh, never mind, you need not take her, but come and hear the school recite." This they consented to do, and soon became deeply interested in the examinations of one of the brightest girls, which, while drawing forth the ready replies of the scholars, also elicited commendations of her own attainments. Soon they stepped hurriedly forward, saying with eagerness: "We'll have her!" point-

ing to the mistress. Then ensued a struggle as to who should be the bearer of her slate, books, or bag, which very act proved a triumph over barbarism, it being considered a great degradation in India for a man to touch, much less carry, any article belonging to a woman. After proper guarantees had been given as to the protection of the young girl, they turned their faces homeward in great joy, although even on the way neighboring clans honored the successful teacher by quarreling about which of them possessed the better right over her services. No one can doubt, from this little sketch, that this school has proved an entire success, having already raised up many native teachers and Bible-women.

Mrs. Mason now urged upon the ladies their continuation of this plan for another Training School, to which she purposes to donate the trust held by her of a grant of land from Government, which land is owned by the natives.

The object of this school is twofold. First, to educate the women of Burmah, because they inevitably have the widest influence over the minds of the rising generation, and necessarily, remaining in ignorance and superstition, they disseminate nothing but principles of evil. Next, almost all Burmese women are taught to cultivate every thing which can render them attractive to Europeans, and often, although sighing for relief, are forced into sin, as the only alternative to wretchedness. Should they receive an education, means of support would be insured to

them, and Christian principles widely spread among their debased fellow-creatures.

Next Mrs. Mason unfolded her plan for Bible Readers. She stated how distinct the field of missionary labor was, and yet its great importance could not be sufficiently estimated, so few comparatively being reached in any other way.

As an illustration, she mentioned an incident in her own personal experience too beautiful to omit sketching.

At Tavoy, Mrs. Mason found in the heart of the Tannasserim mountains, an extensive field of missionary labor, where scores of women had never been reached; for the reason that preachers of the Gospel are too much overburdened with important duties to admit of the lengthened demand on their time which it requires to descend to the sympathies and understanding of heathen women. Passing, one day, before the home of a poor widow, she ventured to ask, at the foot of the ladder leading to the entrance: "Sister, may I come up?" "No," was the peremptory reply. Nothing daunted, however, she ascended the ladder, stopping for a few moments to play with the children on the verandah. The woman retreated to an inner room, turning her head from her visitor; but, seeing no further notice was taken of her movements, she began busily to prepare her rice. Soon Mrs. Mason followed her, and, sitting down by her side, said, gently: "Sister, I hear you are a widow, and have no one to comfort you in your distress, or soothe you in your loneliness." Thus attracting her attention,

the woman began to shed tears, and turning half toward her visitor, listened attentively while she was told of One who was both human and divine, who never failed to give heed when the desolate turned to Him for love and sympathy. Then, as the touching story of our redemption was unfolded to her darkened mind, a fresh light was shed where as yet no heavenly sunshine had ever penetrated. Reason was afterwards given to hope that even this poor creature became an earnest though humble follower of our blessed Redeemer.

The following extract was then read, written by Mrs. Mullens, of the London Missionary Society, relative to visits in the Zenanas of Calcutta, and published in the little magazine of the English Society, called the "Female Missionary Intelligencer:"

"In addition to my schools, I have five Hindu houses (Zenanas) where I am allowed to visit and teach the females. This part of my work is very interesting to me. I find the Hindu women very anxious to learn; some of them are reading quite fluently in Bengali. We read *Peep of Day*, *Line upon Line*, *the Young Cottager*, *the Negro Servant*, *the Dairyman's Daughter*, *Little Henry and his Bearer*, and many others of a Christian character. In one house I called at, not far from our present residence, I found the Baboo could talk a little English. After talking a little while, he asked me to take a chair; this was just what I wanted, so I went in, and the female part of the household soon got round me, asking all sorts of questions. I was the first white lady

they had ever seen, and they had no idea that any one of the kind could speak Bengali. I asked the Baboo why the ladies of his house were not taught to read. He said : 'They no learn ; they stupid.' I answered : 'O yes, if they were taught, they would soon learn.' 'O no,' he said ; 'you see her,' pointing to his wife, 'she beast, she never learn.' I said : 'Let me try?' 'Very well, you try.' I asked the women if they would like to learn. 'Who will teach us?' they asked. 'I will,' I replied, and so it was settled that I should go the next day. I did so ; and if you could have seen the eager eyes and open mouths of eleven women seated around me, you would have been as excited as I was. There was little beyond talking done the first day. Since then, I have gone regularly to them for two hours every Monday, Wednesday and Friday, in the afternoon.

"At another house I had much to interest and please me. The young men of the house wished to have their wives, sisters, and daughters educated. I was astonished to find such a number of clever, intelligent women. I took them books, talked to them, and promised to visit them again ; but, shortly after this, an old uncle, an orthodox Hindu, returned home, and hearing what young Bengal had done in his house, exclaimed : 'What new thing is this? are you going to make Christians of all the women? This shall never be.' The nephew, who was instrumental in getting the teacher sent, tried to reason with him, when he was accused of being a Christian. He then wrote to beg that the teacher would not go again at present.

but expressed a hope that the doors would soon again be opened to teaching. I was much grieved to hear this, and wrote begging to be allowed to visit them, and take my children, as I had promised the ladies I would do. The Baboo gave permission, and I went. Never could I have anticipated such a reception. They flocked around me, caught my hands in theirs, wept, and said they were so glad to know that I had not forgotten them, and begged me to let them live in my memory. They talked about the books I gave them, and said they were trying to improve the little they had learned, but they could not fix their minds on it. They were like little children who had tasted sweetmeats, and longed for more. They entreated me to visit them again, and bring them books, and hoped I would pray to Poromashur (their God) that the obstacle to their having teachers might be removed."

Next, Mrs. Mason touched upon Hindu widows, and their deplorable condition. Believing, as do the Hindus, that the death of a husband is a judgment visited on a woman for some crime committed in a former state, a widow is pitied by no one, and shunned by all. Degraded from her former position of comparative happiness and ease, she, necessarily, either becomes a slave to her more fortunate sisters, or, reckless of every thing, sinks into vice.

Mrs. Mason mentioned that the Rev. K. M. Banerjea, a converted native gentleman and preacher in Calcutta, tells us tales of widow suffering, enough to thrill every heart. Hindu widows must never think nor act for themselves—must never learn to read, nor even

hear a word of their Bible (the Vedas). They must never eat with man, and, by their sacred laws, are allowed but one meal a day, and that must be of roots and herbs, boiled in one dish, in no case tasting animal food.

She must never walk in the open fields, never lie upon a bed, and only dress in the coarsest attire; must be a mourner for life, even if she never saw her husband but once. If she has sons, they are her masters; if not, her husband's brothers are her lords.

Mrs. Mason, in conclusion, proceeded to state her reasons for desiring *women* to engage in this particular branch of missionary labor. She stated that single women could alone supply the deficiency in this work; because missionaries' wives, generally, not only are occupied with their children, and other domestic duties, but have numberless occupations which belong exclusively to their peculiar position. Man's work is entirely distinct from this, for the reason that his social condition fits him to cope with his fellow-man; and in no way could woman's humbler sphere infringe on his prerogative. The work appealing to women for their heathen sisters must be done by women, and these only who can and will devote every energy of their nature to this sole object.

When Mrs. Mason had finished her heart-stirring appeals for assistance from American women, Mrs. Doremus mentioned the earnest efforts made many years since by Mrs. Divie Bethune and Dr. Abeel, to found a society for this very object, which then met with such great opposition, from unbelieving hearts,

that they could not withstand the violent feeling; consequently the work was left for future operations.

A resolution was then offered relative to the formation of this Society, which, being unanimously approved, officers were then appointed, and a candidate as Bible Reader and Teacher was proposed.

At a subsequent meeting, January 15th, the Society was further organized, and a Constitution, which we subjoin, offered and accepted.

We trust it can hardly be that our readers have followed us thus far without exclaiming, "What can I do for this glorious cause?"

Some, with heroic, self-sacrificing spirits, filled with zeal for the advancement of our Master's cause, are willing to devote every energy to this work; yea, and to offer up their lives in His service. Others, whose sympathies may be as earnest, and whose devotedness may be as great, have not the same opportunities of leaving home duties to work *personally* for the salvation of perishing souls. Again, a large class of young Christians, who have just crossed the threshold of their holy profession, eager to show the strength of their faith by their loving works, know not where to look for the exercise of it. And then many, whose "lines have fallen in pleasant places," dream not of schemes of usefulness save those which, making direct appeal to their evanescent emotions, are like the seed sown on rocky places which the sun of prosperity scorches and withers away.

To each of these we address our entreaties. To the

first class, we open the way for the fulfillment of their life-long hopes, and bid them "God speed," praying that the blessing of the Holy Spirit may be vouchsafed to them in a double measure. To the second, we present our earnest pleadings that they will give to this cause their warm sympathies and fervent prayers, sending with these a still more tangible remembrance from the tenth of all they possess, even to the widow's mite. To the third class, we unfold a large field of usefulness, which, beginning with their newly begotten life, shall "grow with their growth and strengthen with their strength," until they become the bravest of working Christians. And to the last, we ask the simple question: "What are we better than others?" If we believe that it is Christianity alone which has elevated woman from her former abject position, to her natural place *of love and reverence by the side of man*, can we rest in the enjoyment of these benefits without a single desire to elevate our poor heathen sisters?

Can we receive, day after day, the sacred enjoyments of our life, without casting one pitying glance on the millions of perishing souls who, as yet, suffer for the lack of those precious privileges we should value so highly? How can we pray with fervency that beautiful and comprehensive petition: "Thy Kingdom come," if we fold our hands in listlessness, and close our eyes in day dreams? "Let us, then, be up and doing," and not suffer this noble project, originating in such disinterested benevolence, to lack for support for the want of our hearty co-operation. Surely some among us can pledge themselves to become

Collectors for this newly-formed Society ! It is but for *twenty dollars annually*, and if a simple plan which has been proposed be attempted, the result will more than equal expectation.

There are few New Yorkers who will not remember the charitable old colored woman, Katy Ferguson, of wedding-cake reputation, who supported and benefited largely sixty white children, simply by donations of one shilling each from her customers. We heard, also, of a friend whose sphere of usefulness was greatly circumscribed, residing, as she did, in a village where there were but a few rich persons, but many poor. Feeling for a poor neighbor destitute of fuel, she procured, in an incredibly short space of time, sufficient for a winter's consumption, by asking at each door she passed for the moderate sum of one shilling.

Even the sick and suffering are not debarred from the pleasure of adding their tokens of sympathy and love, as any article of useful or ornamental work, collected or made by them, will be heartily welcomed to complete boxes sent to the East, which, while serving as patterns for school work, have the double advantage of selling to great profit for the benefit of schools.

Dear reader, let not these simple and unpretending words meet with careless or indifferent responses. Shall we not every one, in the day when the secrets of all hearts shall be opened, hear with rejoicing the blessed judgment :

“INASMUCH AS YE DID IT UNTO ONE OF THE LEAST OF THESE MY BRETHREN, YE HAVE DONE IT UNTO ME.”

S. D. DOREMUS, *Sec.*

On behalf of the Committee.

FROM MRS. MASON.

TO MISS S. D. DOREMUS, *Sec. W. U. Miss. Soc. A. H. L.*

MY DEAR FRIEND :—I would beg the favor of saying a word to our friends concerning the candidates for this woman's mission.

Application was made to a gifted lady, recently returned from Africa, and it was hoped that she would go out to the poor Hindu widows, but her physician lays such imperative commands upon her not again to venture into a hot climate, that she has felt compelled, after a painful struggle, to decline the offer.

This we feel to be a real bereavement, as the lady was eminently qualified for the work. Still, I have before me letters from *nine* applicants, all looking to this Society alone for permission to depart to their perishing sisters.

One lady writes:

“Although I fear that my qualifications for such a post are not very great, I would willingly join in the work if you deemed me worthy of it, in *humble dependence* upon a higher teaching.”

This lady goes on to remark that, to finish her education and learn French and German, she went as English teacher to a large school at Wornthop, near Stuttgart, in Germany, under the direction of the Rev. Johann Stauldt.

Here, she says, she formed the acquaintance of Mrs,

Weitbrecht, of Burdwan, in India, of Mrs. Lechler, and of Mrs. Haberlin from Calcutta. She would have accompanied Mrs. Lechler back to Madras, but was called home to nurse a dying little sister.

This lady is of the Episcopalian Church, and has a brother a minister of the Church of England. She is an experienced teacher, and is now free to go wherever God calls her. She is a lady of mature years, in good health, and acquires languages easily.

“I do not know,” she says, “what is required in those who join the missions *beyond a humble spirit*, but trust to your kindness to inform me.

“Mrs. Weitbrecht knows me well, and I am sure will aid me in any way that lies in her power.

“I would devote myself from now to the end of my life to this cause, if my Master shall see fit to accept me.”

Another says :

“By the advice of my pastor, I write to ask your counsel in regard to going to Tounghoo as a teacher or Bible-reader. I often desired to engage in this work. This desire has not been *simply a desire*, but at times an *intense longing* to labor for those perishing ones. But my circumstances and health were such that I could not see my way clear before me, but I tried to commit myself to God and to be ready to go as He should call. I have tried to consider the matter settled, but it *was not* settled. I could not rest. Any reference to missions and their necessities, or inquiry in prayer as to duty, ever renewed my questionings, and, with the thought of the time when I must lie down to die, there has come one cause of dread, which was that my work was undone, my mission unfulfilled. I can find work enough here ; there are souls all around my own doors, but there are enough laborers for this harvest if they will but work, and but a few for that on heathen shores. Since your return the question of duty in this respect is again agi-

tating my mind, and, if I am not greatly deceived, I am ready—yes, ready and willing to leave home for a heathen land if my Saviour calls.”

Another dear sister pleads so earnestly for permission to go, I assure you it has drawn from my own eyes many a tear. She says application was made for her to one of the large societies, but she was refused, as they did not send out unmarried ladies unprotected. She then looked round for some other way by which she might reach her poor heathen sisters, and on seeing my circular, she says she felt that the plan was one to which her heart instantly responded.

“I have searched the papers often to see what success attends your efforts in this direction. I do not know as you receive applications from strangers, or whether you think of employing any but native teachers at present. To ascertain this I have taken the liberty to inquire directly of you by letter : If a young lady should receive support from her own church, or from the churches of an association, would you take her under your direction ?

“If it should be impossible for me to go with you, when will there be an another opportunity ?”

Dear sisters, can we note these struggles and hear these pleadings, and not open a door to help them ? Who can read these touching lines and not send us *something*, if it is but “the prayers of the poor,” to help on these consecrated spirits in their holy mission ?

My dear husband, writing to Dr. Wayland, of Providence, under date of November 9th, 1860, says :

“Mrs. Mason cannot overestimate the importance of educating the females of Burmah. The object is worth all the labor that can be bestowed

upon it, were it for nothing else but to educate wives for our *assistants*. It is to no purpose to educate young men, teach them civilized habits, and then send them home to pig-sties, with wives, too, who were never out of them. *The man sinks to the level of his wife. I do not know a single instance where the man has raised the woman to his level after being educated. It is often, however, the reverse.*

“But we want female teachers to instruct the CHILDREN. *The men will not do it. This is a well-ascertained fact, with which we have to contend, and the people cannot be educated without a corps of female teachers. We MUST have them. It is a necessity. They are necessary in England, Scotland, and America—in every country where the people are educated at all, and they are necessary for every country that we attempt to educate.*

“I commend Mrs. Mason’s appeal to your attention.”

Again he writes from Tounghoo, Nov. 28 :

“I think nothing more desirable than a body of (native) Bible Readers going from house to house reading and expounding the word of God, and doing for the people what Mrs. Ranyard’s readers are doing in England ; but what is needed in the first place is *teachers*, and oceans of wealth would not supply this want. *European or American help is requisite to raise up these native teachers and*

readers. If there are twelve ladies hearty in the undertaking, form a society *at once*, and keep the subject before the public until you get so many laborers for Tounghoo, they more than fill th papers.”

THE CONSTITUTION, OR GENERAL REGULATIONS.

1. THIS Society shall be called the WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA, FOR HEATHEN LANDS.

Permanent Income, - - - - - \$2,000.

2. In view of the deplorable state of heathen women, especially those of Tounghoo, and the women and children of the Zenanas, in India, those who feel interested in the subject have resolved to organize a Woman's Society, in which the ladies of all evangelical denominations may work together efficiently by distinct, voluntary effort, for their perishing sisters.

3. The great object of this Society shall be the evangelization of heathen women in foreign lands. To effect this object, the Society will undertake to send out and support single ladies from America as Teachers and Bible Readers, TO RAISE UP AND SUPERINTEND NATIVE FEMALE LABORERS FOR THEIR OWN COUNTRYWOMEN, and the preference shall always be given to the widows and daughters of missionaries.

4. This Society shall have One Hundred Collectors, or Subscribers, responsible for *twenty dollars* each, annually, for *five years*, or until a permanent fund of \$2,000 is otherwise secured, and the Acting Committee shall see that this number is kept full.

5. Any gentleman or lady may become a Patron or Patroness of this Society, and be entitled to Quarterly Reports, by the gift of FIFTY DOLLARS.

6. This Society shall have the following officers, viz. : President, Vice President, Honorary Officers, Secretary, Treasurer, Assistant Treasurer, Managers, and a Publishing Committee, chosen once in five years.

7. The Honorary Officers shall always consist of four from each denomination represented in the Society when organized, and others from such other denominations as may hereafter unite. Three-fourths of this Board shall be wives of clergymen, but not responsible for any payments.

8. The Secretary of every Auxiliary Society, and the Ladies who go out as Teachers and Bible Readers, shall be Corresponding Members of this General Society. Every Twenty-dollar collector or subscriber shall be a Manager of this General Society, and from these managers shall be chosen an Acting Committee of *four from each denomination* represented in the Society at the time of its organization, and others from such other denominations as may hereafter unite, all being resident in or near New York City. One of each denomination shall vacate her post annually, the term of office for the first Committee being determined by ballot.

9. Every denomination represented in this Society shall be equally entitled to a Bible Reader or Teacher, as funds may allow; but no lady shall be sent out except to a mission of her own denomination, and by invitation of some responsible person, who will give her suitable counsel and protection.

10. This Society shall always be independent of every other society, and the business shall always be conducted by ladies, with a gentleman treasurer.

11. The Committee shall meet once in two months, or at other stated times, and one-sixth of the twenty-four shall constitute a quorum.

12. This Constitution may be amended by a vote of two-thirds of the Acting Managers, in Committee, each member of the Committee having been officially informed of the intended change one month previous.

BY-LAWS.

1. Every meeting of the Committee or Society shall be opened by prayer and the reading of the Scriptures.

2. The minutes of each meeting shall be read at the following one, and, when confirmed, signed by the President.

3. In case of an equality of votes, the President shall be entitled to a second or casting vote.

4. All orders made for payment on account of the Society shall be signed by the President and one of the Committee, and countersigned by the Secretary.

5. The Secretary shall have power to summon a special committee meeting at any time when business may require, no general business being then entered upon that may affect the regulations of the Society, but such matters only as are of immediate importance. Any six of the Committee may, also, request the Secretary to call such a meeting, intimation of the particular business being given in the summons.

6. The Committee shall have power to fill up vacancies in their number.

7. The year of the Society's operations shall begin the 1st of January, and terminate the 31st of December, when the accounts shall be made up, and the Annual Report, with the names of all members, shall be printed.

8. The payment of \$1 annually shall constitute a member; and all members and officers shall be regularly supplied with the publications of the Society at cost.

9. The postage of all letters addressed to the Secretary, Treasurer, and Acting Managers, on the business of the Society, shall be defrayed; also, the stationery and incidental expenses of the Secretary, Treasurer, and ladies going to a foreign land.

10. The Committee shall take care that the support of all those they send abroad shall be properly guaranteed, their salary commencing from the period of their arrival at their post of labor.

11. The Committee shall make proper arrangements for the comfort and *protection* of their foreign teachers during the voyage, and on their first arrival in a foreign land. Unless special circumstances render it unnecessary, a sum shall be placed at their disposal, to be drawn in case of sickness, or unlooked-for emergency. Should a return to America be necessary, from the failure of health and by medical advice, the Committee shall undertake to bring them home.

12. Each lady going out as Teacher or Bible Reader shall be required to sign an engagement in the presence of two witnesses, binding herself, in case of *voluntarily relinquishing* her situation, or in case of her marriage within five years, to repay to the Committee the sum expended by them for her passage and outfit, and one-half of her support for two years, while learning the language. She shall also give the Committee six months' notice of any intended change, or forfeit her support for that time.

13. No candidate shall be finally appointed without presenting satisfactory credentials, nor without personal intercourse with the Committee; and, before the departure of any one, an especial meeting shall be held, for the purpose of commending her to God, the services being then conducted by a clergyman, at which time none shall be present but members of the Society, and invited friends of the cause.

14. This Society shall hold itself in readiness to respond to appeals from sister teachers and schools connected with other Protestant boards and societies, and to make Grants--in--Aid for them; also, for native female teachers, Bible-women, and for school apparatus, as their funds may allow, after making a reserve fund equal to one year's amount for all the salaries to which the Society is pledged.

15. If any Evangelical Association, Sunday School, Sewing Circle, or Band, auxiliary or not, or any individual, shall wish to support a female teacher, native Bible-woman, or school, for a certain time, the Committee shall make the necessary arrangements, and be the medium of transmitting their funds, the donors designating the person and field, and, in the event of sending a teacher from America, they also assuming responsibilities.

16. The Publishing Committee shall be composed of one from each denomination, whose duty it shall be to select correspondence for circulation, and to see that everything printed for the Society be carefully read and revised for the press.

17. A friendly intercourse shall be maintained with sister societies; and a missionary concert of prayer shall be observed by the Officers and Members of the Society.

18. The "MISSIONARY CRUMBS" published by this Society shall be limited to reports of the Society, to foreign correspondence concerning heathen women and schools, to remarks on female education and labor from ministers, and to editorial remarks descriptive of the state of heathen women in different lands.

The Secretary will have for sale "MISSIONARY CRUMBS," "THE LONDON FEMALE MISSIONARY INTELLIGENCER," "THE EDINBORO' EASTERN FEMALES' FRIEND," and other Female Missionary Publications.

Patrons and Patronesses,

By the payment of *Fifty Dollars*, given or collected.

SIR JOHN D'OYLEY, ENGLAND.

MACLEOD WYLIE, Esq., CALCUTTA.

JOSEPH GREAVES (MISSIONARY), BROOKLYN, N. Y.

Mrs. COR. TURNBULL, NEW YORK CITY.

Honorary Managers.

By the payment of \$20 the year, pledged for five years, given or collected, towards the Permanent Fund of \$2,000.

NEW YORK CITY.

Mrs. Dr. OLIN.

“ “ GILLETTE.

“ JACOB LE ROY.

“ T. C. DOREMUS.

“ E. C. WILCOX.

“ J. E. JOHNSON.

“ C. TURNBULL.

“ J. WILLIAMSON.

“ J. M. BRADSTREET.

Mrs. — POND.

“ J. BISHOP.

“ J. LEBIT.

“ STEPHEN BURKHALTER.

Miss C. S. WESTERLOO.

“ S. D. DOREMUS.

“ S. MATTHEWS.

“ F. M. GERARD.

BROOKLYN CITY.

Mrs. Dr. SARLES.	Mrs. J. P. ROBINSON.
“ “ ELMENDORF, by Sunday School.	“ P. M. MYERS.
Mrs. T. ROBERTS.	“ C. S. KNIGHT.
Miss L. M. RIDGWAY.	“ W. EDSALL.
“ MARY ANN RAY, and two others, given by Joseph Greaves' Mission School.	“ A. SMITHERS.
Mrs. Dr. MITCHEL.	“ ELIZ. STORM.
“ S. B. CHITTENDEN.	“ D. W. GEER.
“ T. S. NELSON.	“ E. MERILL.
“ A. WOODRUFF.	“ H. N. FOREST.
“ M. P. BROWN.	“ R. R. GRAVE.
“ J. B. HUTCHINSON.	“ R. L. WYCKOF.
“ J. T. HOWARD.	Miss CORN. LAWRENCE.
“ C. L. DIKE.	“ E. INGALLS.
	“ CATHARINE DANA.
	“ M. B. DOMINICK.
	“ M. MESSENGER.
	“ M. BRITAN.

NEW HAVEN.

Miss ABBY LYMAN.

NEWPORT, R. I.

Mrs. WM. LITTLEFIELD. A FRIEND.

BOSTON AUXILIARY,

(The Pioneer Band.)

Miss M. V. BALL, *President*.Mrs. W. S. ROBINSON, *Sec.* Mrs. J. D. RICHARDSON, *Treas.*

Mrs. N. P. MANN.	Mrs. C. S. KENDALL.
“ A. D. GOULD.	“ L. M. STANDISH.
“ G. C. BROWN.	A FRIEND.
“ C. H. SAFFORD.	

65 = \$1,300 per annum, besides contributions—(nearly all paid up for the first year).

Philadelphia, Canandaigua, and some parts of Illinois, will probably report Auxiliaries in our next.

Contributors' names in our next.

NEW COLLECTORS.

Mrs. D. J. LYONS, Brooklyn. | Mrs. WM. H. HARRIS, Brooklyn.
Mrs. HUNT, Brooklyn.

Crumbs for the Little Ones.

“ DID you ever see an elephant ?”

“ Yes, I have.”

“ Well, I have seen a great many, and one day, when we were away off in Tounghoo, the Karens brought down a great elephant for mama to ride on. She was going up to Kannee after timber for the school-house. The elephant’s name was Bolo, so they said : ‘ Menlong, Bolo ! ’ and Bolo knelt right down, supposing some men or boys were going to get on, but as soon as he saw mama come near, he got up very quick, and shook his broad ears, which looked like great fans. Then the Karens brought a ladder for mama to get on, and made him stand still, but just as soon as we stepped on to the rounds he began to shake and rock his great sides like a small mountain rocking, so he shook the ladder off, and wouldn’t let ma get on at all—and all because he was a *heathen elephant*, and wouldn’t be seen carrying a *woman* !”

C. E. BULLARD,

(Mrs. Mason’s son.)

Children are invited to attend the meetings of the Society, and bring in reports of Juvenile Societies.

OUR EMBLEMS.

SEAL OF OFFICE—designed by our President—an American lady giving the Bible to a Heathen woman, and the Saviour addressing her.

ARMS OF THE SOCIETY—the cross, the lamb, the anchor, and six stars, quartered in a lozenge, and crowned with the triumphal wreath—indicating love, meekness, hope, and union—the stars representing the nationality of the Society, and the number of denominations engaged in the Society, designed to be used as a seal by which all connected will recognize one another.

LEGACIES.

Will not those who sympathize with heathen women remember our little Society in their legacies, and help us to a Reserve Fund?

PATRONS.

Will not our brothers come forward and give us some patrons from among themselves, or make their lady friends patronesses of our Society, so as to help our Phebes off, two of whom are waiting to depart? Only \$50 to constitute one a Patron or Patroness.

